The Commonweal

December 7, 1951

Mr. Churchill Returns

Andrew Boyle

Contemplative Seamen

Peter F. Anson

The French Mind: a Paradox

Ernest Dimnet

Volume LV 15c *Number 9*

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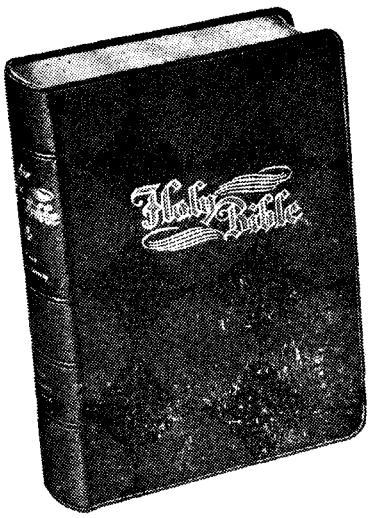

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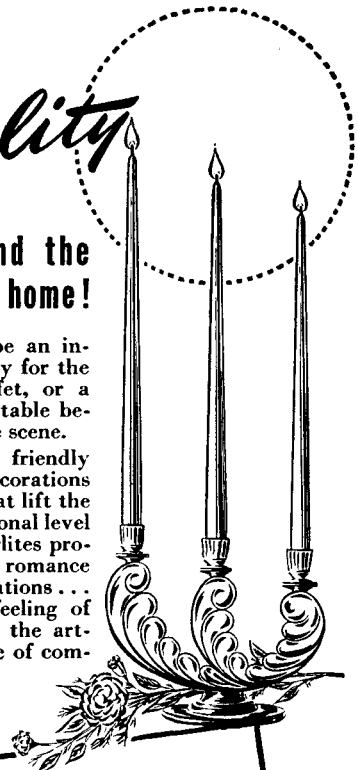

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The Commonweal

WEEK BY WEEK

A Chance to Meet

IN THE current discussions of the North Atlantic military chiefs in Rome one of the biggest issues is whether to aim for a state of adequate defenses in 1952 or 1954. This is a debate of "short-term" versus "long-term." It hinges on the capabilities of the Atlantic Powers and their allies.

Suppose the best possible European defense system is in fact set up. It would mean the strains imposed by the joint defenses on French, British and other economies had been met. The effective fighting force would be large enough to stem an invader until our new tactical weapons could be brought into play; yet these forty divisions would be too few to be genuinely provocative, to be capable of marching on the East. They would constitute a clearly defensive force.

The assumption that within a year, or in three years, an equilibrium can be established between the fighting forces divided by the Iron Curtain is an optimistic one. On that day all of us will breathe a little easier. But such defenses can be maintained at a cost that the peoples of the world can ill afford. Guns would take precedence over butter. Hunger and poverty would continue to plague the people of the world. Tension might be eased but there would still be recrimination, lies and hatred. The only hope of transcending this bitter, costly impasse would be an upheaval within the Soviet Union itself.

That is one reason it is unfortunate that comparatively little effort is being made to get through to the Russian people. One suggestion that merits greater attention is the Carnahan-Javits Bill, which calls for 500 visitors to be invited here each year from the Soviet Union and the satellite countries, including requisite appropriations.

Not that the Kremlin is likely to honor such an invitation; in 1948 and 1949 some twenty-five American overtures for cultural interchange were turned down by the USSR. To make so concrete and definite an offer, however, would be an effective way to follow up the Joint Resolution of Friendship for the Russian people Congress adopted a few months ago. It would be an invitation which the Voice of America could drive home in its worldwide broadcasts.

Mr. Berle and Mr. Barrett of the State Department have recently made much of the fact that last year, for example, the Soviet Union sent forth some 39,000 scientists, writers, musicians and ballet dancers to impress the outside world with Soviet culture. In comparison the United States has done little. Our exhibits in various international fairs, when we had exhibits, could not bear comparison with the Soviets'. Meanwhile American performers cost the Europeans dollars that they cannot spare.

For the United States to subsidize and send out teams of American "artists" for propaganda purposes would be novel. Many things about such a procedure would be unpalatable. The State Department is urging instead that a number of private foundations take up this important task. And while continuous self-examination on the positive human values this country has to offer would be essential, America should take full part in all international scientific, commercial and cultural gatherings.

Then there would be no occasion to fear comparisons with the Soviets, while the free peoples of the world would cease thinking of America primarily in military terms. Besides, here is a chance to make contacts among the satellites and forty thousand Russians.

Exploitation in Tennessee

THE plight of Mexicans imported for farm labor into this country seldom gains adequate attention. It takes some dramatic incident to make it news. This time over a hundred of these exploited men left their jobs on a cotton planta-

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tion at Tiptonville, Tenn., and trudged 100 miles on foot to the Mexican consul in Memphis to protest their food and pay. One county sheriff has admitted throwing fifteen or twenty of them in jail and returning them forcibly to the plantation.

Some of the things these Mexican workers have testified should serve as a shock. One was that they had been transported over a thousand miles (from Eagle Pass, Tex.) in open trailer trucks, one of which carried no water and made only three five-minute stops. There was only one water spigot for drinking, cooking and bathing purposes in the entire camp at Tiptonville. The men were housed in six porous army barracks with only one stove per building for cooking and heating. In all, conditions were so bad that the Mexicans, normally docile and used to the barest means of existence, had made their way a hundred miles on foot to obtain the intervention of their government.

When imported farm laborers here under contract negotiated between Mexico and the United States can receive such treatment at their employer's hands, what is meted out to the thousands of wetbacks who are in this country illegally and have nowhere to turn?

Books for Christmas

IT IS essential to know your man when it comes to giving him books for Christmas. If you do, and you succeed in placing in his hands a volume that is just right for him, it is hard to hit upon a more successful present.

In many bookstores the first thing that will catch a visitors eye are the columns of lavish art books, which improve in appearance year by year. There are several real competitors this season, but it would seem impossible to top the Skira Publishing Company's volume on the Italian Renaissance ($15.), the latest in a series whose reproductions are handsome and adequate for framing.

From here on tastes veer in all directions. Novels are what naturally come to mind. For weeks Herman Wouk's *The Caine Mutiny* (Doubleday, $3.95) has been the leading best-seller, indicating that personal courage, adventure and war at sea are telling ingredients. There are also handy new volumes for fans of William Faulkner and John P. Marquand. The difficulties of selecting a novel are illustrated by the diverse critical and popular reactions to Graham Greene's *The End of the Affair* (Viking. $3.) with the dividing line by no means one's attitude to religious values.

Religious books present an even greater problem. The number of titles has greatly increased in recent years with nearly every publisher reaching out into the field. The result is a proliferation of pious biographies and exhortations, substantial theological and liturgical books, Catholic variations on the *Peace of Mind* formula and anthologies of various sorts. It is well to pick one's way warily here. One should avoid such errors as sending a saint's life or spiritual work that encourages certain forms of private devotion to a friend intent on the liturgical revival. And obviously so substantial and significant a volume as Cardinal Schuster's scholarly *Life and Times of Saint Benedict* (Herder. $6.) is hardly meat for all.

Among the titles dealing with American and world problems is *The Only War We Seek,* by Arthur Goodfriend (Farrar Straus. $1). It is the ADA's well-illustrated plea for Point IV. One volume in this very general category makes curious reading: *God and Man at Yale,* by William F. Buckley, Jr. (Regnery. $3.50). It presents a readable and well-documented portrait of an institution of higher learning founded two hundred and fifty years ago under a Christian inspiration but which has changed with the times. It combines this with a strange attempt to identify laissez-faire economics with Christian social principles.

The pitfalls, as we have said are many. But there are few more gratifying experiences than wedding the right man or woman to the right book.

• NEXT WEEK •

SERGE HUGHES writes of the relationship between the Baroque movement and Manzoni's *The Betrothed,* now published in a new English translation.

"The unpopularity of the Baroque is so deep-rooted that even an account of its downfall cannot nullify the indifference or suspicion in which its religious thought and expression are generally held. No doubt the period of the early Christians, the Middle Ages, and even the modern day are considered more suitable backgrounds for a novel with religious interests."

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Four to One

WHEN General Eisenhower and Mr. Averell Harriman take it upon themselves, as they did the other day in Rome, to remind their various allies in the North Atlantic Treaty Organization that the resources available to this coalition of countries are four times greater than the combined resources available to the Soviet bloc, they can make the Atlantic coalition sound like a sure thing. The inclination of the delegates listening to Eisenhower and Harriman must have been to look around the room at one another like men who are surprised to find out their own strength. For the fact is, the Atlantic nations are not now throwing four times the weight of the Soviet bloc on the scales of international power.

The reason for this lag is no secret at all. A great quantity of our combined power exists in potency only. We have not yet released it and we do not yet have the means of releasing it.

Two very good examples of this situation have to do with the Continent of Europe. The first is the matter of a European army and the second is the economic integration of the Continent along the lines of the Schuman Plan for pooling coal and steel resources. General Eisenhower is reported to be doing an excellent job of getting an Allied army together in Europe, but it is as yet only a conglomeration of various national forces; it is not, properly speaking, a European Army. As General Eisenhower points out, the present set-up makes for waste, duplication and confusion. Since national armies are still in being, national bickering is still a temptation. General Eisenhower will not be satisfied until he has a true European Army. He knows, of course, the enormous difficulties and nationalist suspicions standing in the way of this, but he also knows what must be done before we can make our four-to-one advantage count.

The same thing applies to the economy of Europe. In order to get the most out of the superior technical and material resources of Europe, Mr. Paul Hoffman argues that Europe must begin to think of itself as one great producing area and one great consuming market, eliminating customs barriers and the duplication of factories and functions. The Schuman Plan is a proposed step in this direction. Hoffman, too, knows that there are enormous difficulties standing in the way of this ideal. After all, it is not a simple matter to ask a factory owner and his workers to shut down their shop and move elsewhere. Yet that is what must be done if the West's four-to-one superiority is to show itself.

What Eisenhower and Harriman are proposing for Europe amounts, of course, to nothing less than a revolution. But the thing is, Europe has not yet fashioned the political machinery to put that revolution into working order.

So we have now reached a point of crisis in the affairs of the Atlantic community. Either we will achieve this military and economic integration or we will fumble away our four-to-one advantage. It seems that there is little or no sense in creating another committee to handle this crisis: for we have reached the point where the very sovereignty of the nations in the Atlantic community is affected. In other words, the military and economic urgencies of union have advanced, under Russian pressure, faster than the political means of union, and so now the military man and the economist must wait for the politician and the people to give their authority to go ahead.

This means that eventually the people will have to delegate their authority and some of their sovereignty to a representative assembly composed of delegates from all the nations of the Atlantic community. If this assembly is to make the political decisions now called for, it must have the power of a legislature. Only then will political union be a fact.

We are approaching the day when nothing short of a political revolution of this sort will provide the political framework for the military and economic revolution that must take place in the fields and factories of Europe. It is to be hoped that the American people will be ready to lend all their strength to this political revolution, making the sacrifice of sovereignty demanded of them, for it begins to be plain now that the Atlantic community can be made the model for tomorrow's United Nations, for tomorrow's world government. The Atlantic community can become such a model now if, as General Eisenhower said in Rome, "we set our minds to do" the job.

This is the first week since "Operation Survival" began that there has been a definite falling off in the flow of new subscriptions. Our hope is that this simply means that new six-months subscriptions are tapering off before COMMONWEAL Christmas gifts begin coming in. At present writing the score is 2,295 new long-term subscriptions, with 2,205 still needed. A large number of new Christmas gifts is required if the objective of the drive is to be reached.

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Heart of the Matter

DURING the past few years, every third or fourth month it seems, some statement made by the Holy Father in Rome is picked up by the press, given a feature place in the day's news, usually in capsule form, and then dropped. In the meantime the subject matter of the Pope's address becomes a point of discussion in both Catholic and non-Catholic circles until such a time as a new statement and a new subject gain place in the newspapers. Then everyone forgets about divorce and the Catholic jurist, the morality of foeticide, and or whatever the subject was, and turns attention to the question of evolution and the literal interpretation of the Bible, or whatever the current question is. As it works out for many unschooled in theology or even basic Catholic teaching, the newspapers are offering a kind of *Summa* in jigsaw. In time it will all be there, but in isolated pieces, and what should be a pattern will more likely add up to a puzzle.

These days the Pope is news, and often when he repeats some theological truism or well-established teaching, his words are treated as if they were a startlingly new addition to the body of Christian teaching. It may be that for hundreds of years such a question, for instance, as the immorality of foeticide, the direct killing of an unborn child, has been accepted as a basic moral tenet of Catholicism; yet when the Holy Father recently repeated the traditional teaching his words were greeted almost as if they meant a complete break with tradition, as if something new had been added.

At Mass the Sunday the text of the recent address on marital matters appeared, the priest said "There's nothing new here. You've heard it all before. If you are at all well instructed, you've no surprises coming. Read it and see." And the priest was right.

The present Pope speaks often. During the course of a year he greets hundreds of pilgrim groups and often takes the opportunity to exhort not only the persons present but the Catholic world at large to remain faithful to traditional Christian teaching on this or that aspect of life.

Rarely, if ever, does the Holy Father enunciate any new teaching on occasions like this. Usually you may be sure that when he says something, especially on moral matters, it is a well-established position. Anyone consulting a theology book or a qualified priest on the same subject would have received the same basic teaching.

But few Americans consult theological books or ask priests for a thorough explanation of the Church's position on specific moral matters. On questions of theology it can justly be said of many that all they know is what they read in the papers—and the Associated Press, for all its merits, is hardly equipped to pass on a theological tradition. The result is that people who are extremely cultivated in other fields often turn out to be theological illiterates.

This is not so much a matter of ill-will as the spirit of the times. Secularist education fosters a kind of arrogant illiteracy on religious questions, an ignorance that is not only content with being ignorant but is often actually supercilious about recognizing the complexity of the religious position.

A recent editorial in the *Tablet* of London had some searching things to say on the subject.

"To the British press here we would remark that it is not really very profitable to print articles whose writers set out to argue with the Pope as though he were a man who shares their humanist assumptions but has nevertheless come to such wrong-headed conclusions. . . .

"Such writers assume that there is much more common ground than there is, and have not made the necessary effort of imagination to begin to enter into the world as seen by Catholics, peopled with innumerable spirits, good and bad, a theatre of mortal destiny, with the providence of God continually active, and His sanctifying grace continually available to men who avail themselves of the means ordained for them to draw it to themselves.

"Nothing could be more usefully discussed, sustainedly and in the greatest detail, than whether or not the Catholic Faith is true and to be accepted; whether or not the Church has authority to teach, and to be heard and obeyed. Down to quite modern times this question was the major intellectual preoccupation of the Western world. Even today a great deal of the intellectual activity that goes on in apparently remote fields expresses a determination to pretend that the great question is closed, and collectively men may assure and reassure themselves that this is so, until they believe it.

"But because a generation, or several generations in succession, choose to concentrate on the achievements of national greatness, or on the production of personal and collective wealth, that does not elevate these interests into being the main proper business of mankind.

"It only means that such men are neglecting their real business, are living disordered lives, out of proportion. . . .

"Between the Church and the world there must inevitably be this sharp opposition, not less when by the world we mean humane and civilized people who, because they start from quite different assumptions, reject Christian morality because it is a morality based on the belief in the Last Judgment, and in Heaven as the proper end and home of the human race; in Heaven not as a minor agreeable epilogue, the vague, assumed happy ending, but as having to be earned, and so incommensurably more important that whatever may be asked of men and women, even a call to heroism, ought not to sound harshly in any Christian ears."

The author of that editorial, I think, put his finger on the central question. The question is not primarily whether this or that isolated jigsaw piece makes sense. It all depends on what pattern of life you are fitting it into. That is why what so often seems outrageous to secularists and neo-pagans—whether it comes directly from the Pope or from Christian tradition—is accepted by convinced Catholics with such shocking equanimity. It is not, as the *simplistes* would have it, a matter of blind servility; it is a matter of the total Christian view.

JOHN COGLEY.

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Mr. Churchill Returns

The Conservatives have regained power in an England which was almost equally divided at the polls.

By ANDREW BOYLE

THERE is a freshening of the stale old atmosphere in London's Whitehall and Downing Street during this first period of public expectancy after the recent battle-at-the-polls. Mr. Winston Churchill's new team is taking stock; the Prime Minister himself, a master-tactician who has learned the virtues of moderation and prudence while chafing in Opposition since his rejection by the British people in 1945, is saying little, thinking much. For though —to quote one cynically elated observer—"the new Ministers are trooping into their offices as their Socialist predecessors collect their doodling pads, soap dishes and sponge bags," the return to power of a Conservative Government should not be regarded as the end of a dark, inglorious chapter in British contemporary history. The chapter is not finished; its perils may grow darker yet; and nobody is sure whether there will glory at its close.

The reason for this deeply felt doubt, which underlies the surface satisfaction always experienced when political heads have rolled, is very simple. Mr. Churchill has assumed the direction of affairs in a nation almost equally divided at the polls. He has a working majority of only 16, and his Socialist opponents mustered a popular vote bigger than his own by nearly half a million. It is true that with a much more slender majority and an even less heartening popular mandate Mr. Attlee clung firmly if precariously to office for 19 months after the February, 1950, General Election, and forced through Parliament such bitterly controversial legislation as the Bill nationalizing the strategic iron and steel industry. But it is equally true that the party strife, the unending debates, and the almost exclusive preoccupation of MP's with the exhausting stalemate at Westminster did grave harm to the nation. Not only did Britain's prestige abroad suffer; the two-party system of government was itself brought into question for the first time. The electorate had been unable to make up its mind decisively; and the resulting deadlock in the House of Commons meant that, in a crucial division on which the survival of Mr. Attlee depended, MP's had to be marshalled into the voting lobbies by hook or by crook. Often some of them were conveyed to and from the House by ambulance, so vital was their role as "lobby-fodder," forcing the commentators to draw the dry conclusion that Mr. Attlee was leaving "no mattress unturned" in his determination to cling to his premiership.

Now the British electorate has gone and repeated its 1950 performance. The predicted "Swing to the Right" did not quite come off. Only a handful of the key "marginal seats," where the contest was hardest, were won by Mr. Churchill's supporters. The vast majority of constituencies did not change hands, although in some cases the issue rested on an extremely narrow margin of votes. The explanation of this curious, not to say ominous, outcome is not to be sought entirely in the strident electoral campaign and in the merits of the alternative appeals to the public. The secrets of the ballot-box are inviolable, but it is reasonably certain that some 80 percent of those who exercised their franchise had already decided how they would vote before the clamor and heat of electioneering began. And it would seem that a comparatively adult and wary people, half of them as fearful of the consequence of a third term of "Socialist misrule" as the other half was fearful of the drift-to-war and the tampering with social security services likely to follow the return to power of Mr. Churchill, simply dug themselves into prepared positions. The result has been somewhat crudely likened to the division of a nation into two hostile political factions. That, to my mind, is a melodramatic reading of the situation. But there is a real danger that the new Conservative Government may be obliged by the very precariousness of its mandate to proceed cautiously.

★

ALREADY, to judge by the first approach of the Prime Minister and his colleagues to the grim economic muddle they have inherited, there is small reason to suppose that this understandable tendency to play safe will last. The immediate crisis is too great. The time-margin for vote-catching or vote-keeping, too small. Nothing less than a superhuman effort on the part

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of the British people to carry out a harsh program seen to be the only conceivable prescription for national survival will close the alarming trade deficit of nearly two thousand million dollars a year, or will halt the present frantic run on sterling. If Britain is again to pay her way in the world, if indeed she is to be trusted as a nation willing and able to withstand the economic chaos on which Communism thrives, then Mr. Churchill must act boldly and promptly, with no thought of party advantage but from the highest motives of the almost discarded virtue of patriotism.

Will he succeed in stirring the entire electorate to the desperate seriousness of the challenge? How will the Socialist Opposition react to domestic proposals which may necessarily undo some of their own pet projects enacted during the past six and a half years? Will Mr. Attlee and his supporters obstruct or assist the Premier in a task as complex as it is bound to be unpopular? No firm, unhesitating answer can yet be given. But it is obvious that if any man has it in his power to explain in simple, direct language the gravity of a crisis, and to inspire a whole people with the will to surmount it, that man is Mr. Winston Churchill. On the other hand, there is no popular sense of urgency in an economic crisis comparable to that automatically instilled by war. The so-called "Dunkirk spirit" comes naturally to a people whose anger and determination grow with every bombing raid, with every fresh disaster in which sons, husbands or even women and children perish. Economic forces are much less recognizable targets than enemy forces; and they are all too liable to be traced, by dint of political propaganda, to the fertile imagination of the new Premier. It will be Mr. Churchill's supreme test in the next few weeks to show exactly how these economic forces are an invisible ally of the Soviet Union, and why any attempt to offer the best of both worlds—prosperity and social security combined with adequate but reduced national security in the shape of tanks and battleships—is lunacy as well as heresy.

★

ON THIS second score, the Government may find itself faced with the implacable opposition of Mr. Aneurin Bevan. He, on the other side of the House of Commons, is probably the one man capable of blocking Mr. Churchill's path. It has been shrewdly stated by one of the more intelligent and honest members of the Socialist Left Wing that "the Bevanites are the only people who were straight in facing the rearmament crisis—the fact that you cannot have rearmament and maintain the social services, the standard of living, and the export drive. . . .I prophesy that in twelve months Bevanism will become the Labor Party's official policy." Now much may happen in twelve months. Possibly, by December 1952, a kind of military Marshall Plan may be operating, helping Britain and other European countries to shoulder their part of the common security burden without the risk of internal collapse; possibly Mr. Bevan's authority in his own party may by then have waned, for he has not reached his present position without stubbing a number of ex-ministerial and other toes. But it can be asserted confidently that the big duels that lie immediately ahead, not only in the Commons but in the country, will be between Churchill and Bevan, between the statesman striving for national unity and the demagogue intent on prolonging the semblance of party and class strife.

Aneurin Bevan is not a Communist, and has taken some pains to dissociate himself from any faint suspicion of the Marxist taint. But, wittingly or not, he is playing the Communist game. Shortly after the recent electoral campaign had begun, a Catholic Bishop, Mgr. John C. Heenan, warned his people in the Yorkshire industrial area of Leeds against the new-fangled heresy of Bevanism: "Because of the gravity of the times," he said, "I must offer this advice to my people who belong to the Labor Party. There is a section of that party, sometimes described as the left wing, sometimes as the 'rebels,' who must not at any cost be allowed to control that party's destinies. The men and women I have in mind are Communist in all but name. If they are critical of the Soviet regime, it is not because in their hearts they detest Stalin's policy. For in their hearts they are Marxists." And it should be added for the record that Bevan and his henchmen are Marxist in their intense class-hatred—a peculiar quality, alien to the British character, which would harden and fix the two electoral camps into two warring elements making ready for the eventual showdown.

The open Communists, who put up only ten candidates all of whom forfeited their deposits by polling too few votes, supported the Labor Party at the polls. They did not count on winning seats in Parliament. Their strength and influence lie in the trade unions and on the industrial front. It is here that they intend to make a tremendous drive during the next few critical months, and even now there are signs that their trouble-making tactics may gain the unsuspecting backing of many non-Communist workers. As I have tried to indicate, only the most unpleasant domestic remedies will suffice to stave off economic disaster and complete insolvency; and the Conservative Ministers responsible, however skilfully they spread the load, cannot hope to make the remedies appear less painful than they are certain to be. The vicious inflationary spiral in Britain demands measures of disinflation. Anything short

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of such measures in order to humor or appease workers pressing for long outstanding wage-claims, for instance, will merely defer the hour of reckoning. And this is precisely where the Communists, past-masters in the gentle art of humbug, are preparing for ruthless action. It will be interesting to observe how Mr. Attlee—a resolute and honorable politician whatever his accidental failings as a national leader—will respond to the threat of sabotage in the rear. He may find that exposure of Communist plots, however justifiable, will weaken his own hand as the orthodox leader of the Socialist Party. It will be a case of "all this—and Bevan too."

★

THIS bald survey of the dark prospect which the British people has conjured up by its recent electoral verdict must be set against the promise of a new, strong direction of British foreign policy. In these days internal and external relations are more closely interdependent than ever before, but there can be no denial of the fact that world-confidence in a British Prime Minister will sooner or later strengthen him to meet domestic difficulties and overcome them. I am not hinting foolishly at some form of vague telepathy or political magnetism which will enable Mr. Churchill to exorcise the spirit of Bevanism via Washington, or solve the trade-balance problem by the good will of erstwhile trade rivals. Such concepts as the Atlantic Treaty, European unification, a free democratic Germany, and the preservation of peace-through-preparedness will automatically become part of the very fabric of Mr. Churchill's practical policies. Moral support from the free world can give a sharper edge to moral courage; and though the Prime Minister has never lacked that grace, he will undoubtedly be confirmed in his determination to rouse his countrymen and restore them to greatness by the sympathy of the outside world. The surge of hope that swept across Western Europe when the election result was known cannot be written off. It amounted to a recognition that the great man is back in harness to insure that further liberation from an occupying foe will now definitely be forestalled. One of the cruellest and most unjust slogans against Mr. Churchill while the electoral campaign was at its height suggested that his return to office would increase the chances of a Third World War. "Whose Finger on the Trigger?" was a specious catch-phrase that may have induced some voters to support the harmless, dilatory Mr. Attlee in order to keep out the "warmonger"; but the enthusiastic reactions of the Western nations to Mr. Churchill's victory were the very best answer to that particular canard.

Besides, the humiliating withdrawal from Persia and the flare-up in the Suez Canal Zone of Egypt were fresh reminders that mid-twentieth century foreign policy cannot be approached with lukewarm diffidence. British prestige has sagged badly since 1945; and although the late Mr. Ernest Bevin did his utmost (in the teeth of bitter backbench antagonism) to maintain the continuity of a bi-partisan foreign program, Socialist preconceived ideas and prejudices obtruded more and more. It was natural for allies to doubt whether, in fact, a Britain seemingly more preoccupied with controversial domestic ideas was pulling her weight in concerted plans for defense and economic recovery. And the frustrating, enervating period of political deadlock, following the 1950 election, served to confuse the inexperienced Mr. Morrison even more than seemed reasonable—and to exasperate Britain's friends abroad still further. "Wait and see" may be a sound enough basis for policy when a nation is on top of the world and extremely sure of its ability to fend for itself. But when this negative, procrastinating attitude is manifestly a substitute for policy, then the way is opened for every opportunist with half a case to contend. Dr. Mossadegh and King Farouk did more than tear away the sham pretense of a Socialist foreign policy; they exposed the fallacy of the anti-Churchill warmonger charge to the British electorate.

★

MR. Churchill has pledged himself to strive for the achievement of peace in our times. He knows better than most that the survival, far less the revival, of his country depends on it. Because he is human, there probably was a tincture of vanity in the energy he brought to his electioneering, for his defeat in 1945 rankled deeply. But his grasp of world events puts him far above any idle, personal dreams of grandeur; he knows the difficulties and dangers that must now be confronted at home if Britain is to play her full part in the Western plan to deter the threat of Soviet aggression. Fortunately, he is also a leader at his best when times are worst. That, perhaps, is the paradoxical key to the dilemmas before him. Some may think it a nice coincidence that the British public trooped quietly and with traditional lack of fuss to the polling stations to give him a grudging chance of repairing their battered fortunes on St. Crispin's Day—the anniversary of a battle more than four centuries old which can still cause the embers of patriotism to glow. For patriotism in the cause of something more vital and worthwhile than national prestige or greatness—patriotism in the cause of world peace secured wth honor—must be the mainspring of Britian's efforts, under Churchill's guidance, if the present chapter in British history is to have a happy ending.

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The Contemplative as Seaman

By PETER F. ANSON

"I HAVE observed that profane men living in ships, like holy men gathered together in monasteries, develop traits of profound resemblance. This must be because the service of the sea and the service of a temple are both detached from the vanities and errors of a world which follows no severe rule." One would like to know if Joseph Conrad, ex-Polish seaman turned author, really believed this statement when he was writing the first chapter of his novel *Chance*. Had he anything like the same inside knowledge of monasticism as of maritime life? No matter, it is fairly certain that Conrad never guessed that less than half a century from the publication of his novel there would be priests and lay brothers living the contemplative life on board ships, their object being the fusion of the "service of the sea" with the "service of the temple." For this is what has come to pass among those who are engaged in the Sea Apostolate in France.

When the French bishops decided to establish a body of maritime missionaries in 1945, having realized that twentieth century seafarers as a whole are more out of touch with the Church than those of any previous age, it is doubtful if any of them suspected that some of these priests would be drawn to the Way of Mary in preference to the Way of Martha. For all they had in view was the formation of a specially trained group of priests, both secular and regular, who would dedicate their lives to active mission work among seafarers of the mercantile marine and fishing fleets.

Since the establishment of the Mission de la Mer six years ago its members have now increased to about thirty priests. The majority of them are working either in teams or singly in French ports. About half a dozen are more or less permanently at sea, not as captains, but as ordinary members of the crew. What led to this abandonment of the traditional method of evangelism was the realization by degrees that a direct approach to souls is useless when one is dealing with the modern maritime world. For as Père Butel, S.J., Chaplain-General of the Mission de la Mer, impressed on the delegates at the International Congress of the Apostleship of the Sea held in Rome in 1950, "the hardening of the soul brought about by the rough and painful life at sea, the mass of prejudice that weighs the seaman down, the contact with other forms of civilization and of religion—all this encases the seaman in a hard shell of indifference to religion that it is necessary to break through in order to have the message of Christ penetrate his soul."

PETER F. ANSON, who lives in Scotland, is a founder of the Apostleship of the Sea.

No priest is allowed to work with the Mission de la Mer until he has received a special theoretical and practical training, either before or after ordination. This usually lasts two years. The training involves a study of the social and economic problems of maritime life, together with actual experience of it by working as a seaman or fisherman. But some of these priests are now convinced that it is their vocation to remain at sea, at least for the time being or until recalled by their superiors for, as Joseph Conrad puts it, "the sea is the sailor's true element." The Church, they feel, must go to him: it is not right to try to bring the sailor to the Church simply during the brief intervals when he finds himself ashore, and is thus out of his true element.

Moreover there is the conviction that, in the long run, the priest can best reach the seaman by becoming a seaman himself: a process of identification which might be compared to Our Lord's hidden life in the carpenter's shop at Nazareth. Thus the aim of these French seamen-priests is much the same as that of the priest-workmen of the Mission de Paris, which their Superior has called an effort "to plant the Church where it is not, and to incarnate it in the bosom of the working masses."

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THESE seamen-priests shun all forms of publicity, as I discovered this past summer when I was living with them in several French seaports. Whether they are at sea or carrying on their apostolate ashore, they do not advertise themselves. One and all are curiously indifferent to visible results of their labors. They like to stress that the work of grace cannot be registered by a thermometer; that all they try to do ashore and afloat is to live as brothers in the midst of seafarers; to bring them a friendship in which is expressed the love which God has for them. To "*be* with" and to "*live* with" sums up the spirit of the teams of the Mission de la Mer. The attitude adopted to maritime mission work tends to be mystical rather than what is usually called practical.

Throughout those three months I was constantly being told that it is almost useless for a priest to undertake such mission work until he has acquired "the rhythm of maritime life" and is "in tune with the proletariat." I could well imagine how a practical minded port-chaplain from any English-speaking country would have been almost as impatient with the attitude adopted by some of these French seamen-priests as Martha was with Mary, who sat at the feet of Our Lord in preference to helping her sister with the serving! But the French always like theorizing about the motives behind any form of action. Day after day, no matter where I was staying, it was invariably the contemplative aspects which were uppermost, not that material details were ignored. The tendency was always to look at the Sea Apostolate from the point of view of the seaman, not from that of the landlubber, so one got back to what Joseph Conrad said: "profane men living in ships, like holy men gathered together in monasteries, develop traits of profound resemblance." One began to think of ships as floating monasteries, or as communities of unconscious contemplatives,

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waiting to be converted to Christianity, not by preaching, but by the silent infiltration of doctrine through example. Hardly a word was spoken about such things as providing social services for seafarers while they are in ports—never any reference to entertainments or amusements for their benefit.

I look back now to those long talks with one of the seamen-priests who had just returned from six months on an oil-tanker, and how he impressed on me that it was a purely contemplative life he led as a greaser. He explained that the life of no strictly enclosed and purely contemplative community ashore would enable him to spend so much time in prayer as was possible when he was watching over a diesel-engine. He was perforce limited to daily conversation during meals with the same shipmates for months on end, and the meetings of a small 'équipe' of seekers after God, which he visualized as one of the tiny cells of a future Church Maritime. "Where two or three are gathered together in my name, I am there in the midst of them."

Another of these seamen-priests stressed the contemplative nature of his life as a deck-hand on a trawler.

Again there was that young priest who was so restless to get back to sea, and who seemed such a fish out of water when diocesan regulations obliged him to don his soutane once more. He too had the same mystical attitude towards the Sea Apostolate as many of his confreres. He told me how difficult it was to explain to his family, and even more so to priests whom he met, that he had no "results" to show for those seven months as an ordinary sailor in a cargo ship. "How can I make them understand why I never said Mass on board ship, for they have no idea of what conditions are like or of the environment? If I told them that I never took any of my shipmates to Mass when we were in port, they would regard me as lacking in priestly zeal. If I confessed that I seldom spoke of God or of Our Lord, or did not try to make my shipmates modify their language or behavior, they would be scandalized: they would merely open their eyes wide, and ask: 'Then, whatever made you go to sea?' "

Yet I have seldom met any young priest who radiated the spirit of his priesthood more or who was as conscious of his vocation. But he 'felt' this vocation much more as that of Our Lord hiding his priesthood in the carpenter's shop at Nazareth: to remain silent rather than to speak; to be unknown and despised of men. A real missionary, yes! But a missionary of the mentality of St. Thérèse of Lisieux, who set herself to save souls from behind the grilles of her Carmel.

Not a few of the seminarists I met shared this same contemplative spirit and a thirst for self-immolation. One was eager to sign on in the merchant navy of the USSR, quite prepared for martyrdom or imprisonment.

★

DECEMBER 1st, 1949, is an important date in the history of Catholic Maritime Action, for it marks the foundation of the first contemplative community of men who planned to spend the greater part of their time

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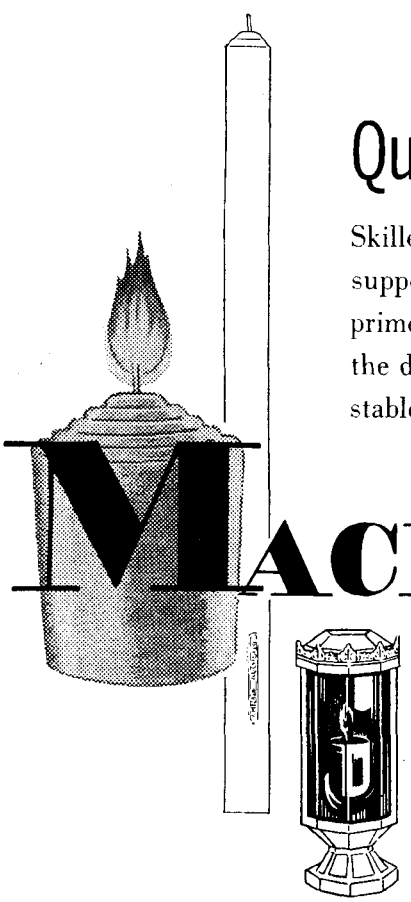
afloat instead of ashore. In April of that same year a member of the Petits Frères de Jésus was ordered by his religious superiors to sign on in a trawler, fishing from Bougie in Algeria, in order to find out if it were possble for the disciples of Père de Foucauld to lead their contemplative life in the midst of the maritime world and in the closest possible contact with it. He proved that it could be done, and so, with the encouragement of Bishop Fauvel, of Quimper, a Maritime Fraternity was established in the Breton fishing port of Concarneau.

I spent a week with these Little Brothers of Jesus in their two-room monastery, and while I was there the three who are working as deck-hands on deep-sea trawlers came back for a few days after being at sea for about a fortnight. It should be explained that their vocation is more in the nature of 'solitaries' (in the spiritual sense), for each is alone in the midst of a crew made up of men who are rarely practicing Catholics. Their religion, such as it is, consists of a profound belief in Christian superstitions, e.g. no boat would ever dare to put to sea without a crucifix on board, or an image of Our Lady or St. Anne. The more blessed medals you keep in your pockets, the more certain you are of good luck. Maybe the Little Brothers are regarded as a species of mascot by the crews of the vessels? Once it was proved that these young men, whom nobody would ever take for professed religious and who wear the same clothes as the Breton fishermen, were good steady workers, the local skippers became quite keen to engage them.

A queer sort of way to lead the contemplative life, you may feel. But it is entirely in keeping with the spirit of the followers de Foucauld, who are also working in factories, petrol refineries and on the land as farm-servants, and who even share the squalor of igloos in Labrador. Their spirit is very different from that of the older contemplative orders. "In place of the absence of exterior activity, the separation from the world, we find a contemplative life lived in the hurly-burly of the daily tasks of ordinary folk. Their spirituality, their ule, teaches the Petits Frères to treat as the means of union with God those very things that have in the past been so often regarded as obstacles. These fraternities are contemplative, not because they establish their members in an exterior state conducive to contemplation but because they have at their disposition the required means for the end in view: a Eucharistic life, fraternal charity, immolation of self, work. So, may be formed the contemplative life in the soul; it is a real and continuing education. Such is this school of sanctity. It has of course its own risks; they must be seen clearly and faced courageously. Any great undertaking has an element of risk; Christian perfection has its own. As Père Voillaume, the prior-general of the Petits Frères, wisely remarks, "it is only mediocrity that avoids all semblance of risk."

There is something heroic in the life of these fishermen-Brothers, but they never seem to be conscious of the fact. They laughed while they talked to me of their lives at sea, as if the whole thing was tremendous fun—



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is much in favor of books as Christmas presents. A number of reasons for this (such as the usefulness of books as missiles) are given in the current TRUMPET. If you haven't seen this, for goodness' sake ask Lucy MacGill to send you one. Meantime here is a short list to be going on with:

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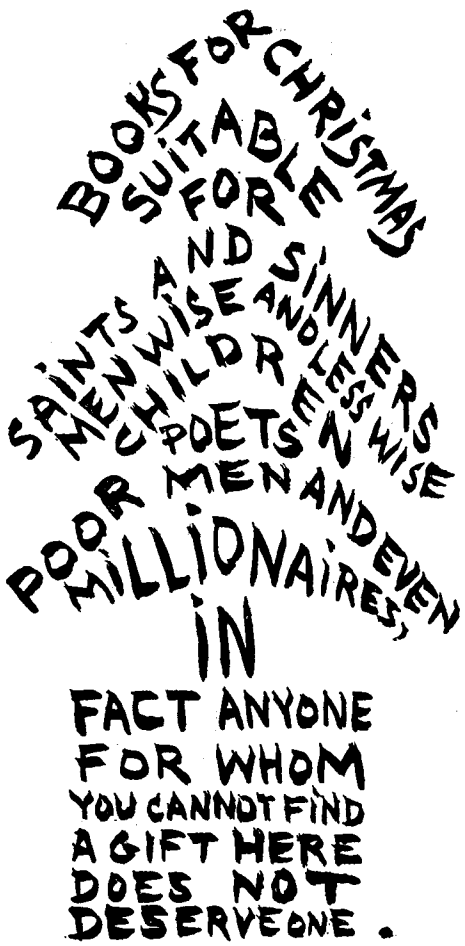

If you think this little tree is a bit boastful, note that it originally appeared on our Chrismas catalog. The substance of this (though not the tree) is to be found in the center spread of the Chrismas TRUMPET. The catalog itself, alas, is all gone.

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they were always smiling. But to anybody who has ever experienced the life of a trawler-fisherman, especially in winter, it is almost impossible to understand how each of these three Little Brothers can keep up the recitation of the Divine Office, make an hour's daily mental prayer, and even an extra hour of silent adoration once a week during the night.

Remember, too, that it is only during the two or three days ashore between voyages, which generally last from a fortnight to three weeks, that these fishermen disciples of Père de Foucauld can assist at Mass or receive Communion. Their spiritual life has to be maintained with none of the means of grace which are available to Cistercians or Carthusians. These young men, no matter the intensive spiritual training they received during their novitiate in the depths of the Sahara, are as solitary, in the non-material sense, as the early Christian hermits in the Egyptian deserts. But they have undertaken this most difficult form of the contemplative life with the blessing of the Church. For the Bishop of Quimper is firmly convinced that, in the long run, their example will do far more to re-Christianize the fisher folk of his diocese than any amount of missions or sermons.

★

IT is possible that sooner or later the contemplative life at sea will be established on even more monastic lines than those of the maritime fraternity of the Little Brothers of Jesus. For Canon Guéguen, Dean of the Chapter of Quimper Cathedral, has put forward a scheme which might be described as a floating monastery. He points out that no form of modern industrial life is more in harmony with monastic life than that of deep-sea fishermen. Each has in common: separation from the world, rigorous obedience to a superior, isolation amid nature, long hours of silence, hard manual labor shared by all, and an equal division of profits made by work. He sees no reason why a new Religious Institute should not be founded, whose members would combine the usual practices of piety prescribed by Canon Law for their own sanctification, with the earning of a living by fishing. He visualizes some of the members of this Institute as priests, but not all. Weather permitting, there would be daily Mass at sea, and the Divine Office would be recited. "Why not Perpetual Adoration at sea?" asks Canon Guéguen. "This could be assured by the man on watch, offering up his four hours on duty for the spiritual intentions of his shipmates and of the crews of the fishing fleets."

I discovered that what might be regarded as nothing more than day-dreaming on the part of this Breton Dean, was being encouraged by certain monks in the Benedictine Abbey of Kerbeneat, some of whom were the sons of fishermen, and engaged in giving missions and retreats to seafarers. It rather looks as if Joseph Conrad's observation—"profane men living in ships, like holy men gathered together in monasteries, develop traits of profound resemblance"—can be taken more seriously than he realized. Such was my own feeling after three months wandering around the coasts of France.

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Jefferson in West Virginia

A WOMAN named Luella Raab Mundel was thrown out of her job last July for no good reason She was head of the art department of Fairmont State College in Fairmont, West Virginia. She was also a member of the American Association of University Professors, which seems to be one of those organizations which is a little too dignified to behave like a trade union. Otherwise it would have raised several kinds of hell by this time. Dr. Mundel is the victim of a bum rap—one of the bummest raps you are likely to find anywhere.

This is what happened. Last March Dr. Mundel attended an "anti-subversive seminar" conducted by the local American Legion. "During the question period," Dr. Mundel has written us, "I expressed opposition to the implication that colleges are overrun by Communist faculty members, that liberals and Communists should be linked into one group, and that Legion audiences are qualified to spy out Communists."

Also present at the seminar was a certain Mrs. Thelma Brand Loudin, vice-president of the West Virginia State Board of Education. At the next meeting of the Board in May, Mrs. Loudin is reported to have said, "That woman [Mundel] is not fit to be on a college faculty. She is a poor security risk."

Dr. George Hand, president of Fairmont State College, then called in the FBI to investigate the security risk angle. A few days later Mrs. Loudin went to Dr. Hand and told him, "By poor security risk I meant she is a poor teacher."

Dr. Hand then started an exhaustive investigation of Dr. Mundel's competence as a teacher. He called in all the students majoring in art and others who took one or two courses under her. He called in faculty members. At the July meeting of the State Board of Education he presented an 8½-page report to buttress his recommendation that Dr. Mundel should not only be retained on the faculty, but should be given a raise in pay.

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THE board ignored the recommendation of the college president and voted to discharge Dr. Mundel. The meetings of the board are not public. In fact, even Dr. Hand, the president of the college, was excluded from the secret session at which the vote was finally taken. No explanation was given as to the board's action. Neither were any charges brought against Dr. Mundel at any time, nor was she allowed to appear before the board to defend herself.

This is the way G. L. Dunn, president of the board,

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explained the action in a letter to Dr. Mundel, who had asked him for charges and a hearing: "I wish to state that it is not the custom of the West Virginia Board of Education to prefer charges or grant a hearing to anyone not re-employed by the board at the end of any of their three probationary years of employment. [Dr. Mundel had completed her second year at Fairmont.]

"You were not dismissed from the faculty of Fairmont State College," Mr. Dunn went on. "You merely were not re-employed." This is a distinction that should be comforting indeed to Dr. Mundel, who, whether it be "dismissed" or "not re-employed," now finds herself out of a job.

Several other small clues exist as to why the board fired Dr. Mundel. Forgive me, Mr. Dunn, but the word was "fired." After the July meeting the board secretary stated that it was "for the good of the college." After the next meeting it was revealed that the board had considered "the allegation . . . that she [Dr. Mundel] had on occasion declared herself to be an atheist."

This charge of atheism also seems to go back to Mrs. Loudin. I asked Dr. Mundel if there was any truth in it. She replied as follows: "I avoid doctrinaire and dogmatic theories such as 'atheism.' I have no proof of the non-existence of a supreme being. On the other hand I have no proof of the existence of a deity; and so I wish to withhold an opinion on the matter. I am untrained in theology. However, I am a product of a Christian civilization and I believe in Christian ethics." "Agnostic" would seem to be the proper word for Dr. Mundel.

For the sake of argument let us assume that Dr. Mundel does not believe in God. But is that a matter which the board should properly consider? After all, this is not a Catholic or even a Christian college that is involved. This is a state college and Dr. Mundel is teaching art. And there is no charge that she abused her position to damage or even question the faith of any of her pupils.

The Constitution of West Virginia says, "No religious or political test oath shall be required as a prerequisite or qualification to vote, serve as a juror, sue, plead, appeal, or *pursue any profession or employment.*" [Italics added.] And again it says, borrowing its words from Thomas Jefferson, "No person shall be compelled to frequent or support any religious worship, place or ministry whatsoever; nor shall any man be enforced, restrained, molested, or burthened, in his body or goods or otherwise suffer, on account of his religious opinions, or belief, but all men shall be free to profess, and, by argument, to maintain their opinions in matters of religion; and the same shall, in no wise, affect, diminish or enlarge their civil capacities."

★

THIS quotation from Jefferson is a pretty fair summation of the ancient American doctrine on freedom of religion. And is this not a doctrine which we, as Catholics and Christians, should be the first to defend and proclaim? For does not the Church teach that no one may be or remain a Catholic who has entered the Church

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or remains in it against his will? And how can there be true freedom of will where there is either a material incentive to become a Christian or a penalty for not being one? There must be moderation in all things, of course, and there are unnatural religions which even Jefferson would not have tolerated—religions which encourage human sacrifice, sexual license and the like—but within these limits, the Christian community should be united in defense of that freedom of religious faith which has been so clearly defined in the Constitution of West Virginia and so clearly violated by the West Virginia Board of Education.

I wrote to Mrs. Loudin four weeks ago to get her side of the story. To date she has not answered my letter. My information is based on reports from Dr. Mundel and several of her friends on the Fairmont State College faculty who are helping to fight her dismissal. It is also based on a number of newspaper clippings from the *West Virginian,* a newspaper which even in its news reports makes no secret of the fact that it is hostile to Dr. Mundel. Insofar as there is an anti-Mundel case which has been made public I believe I have seen it.

Dr. Mundel has sued Mrs. Loudin for $100,000 damages for slander and defamation of character. Mrs. Loudin has retained U. S. Senator Matthew Neely to defend her. The case will probably be heard this month in the county court. I could have wished that Dr. Mundel had brought charges against the whole West Virginia State Board of Education for violation of the state constitution. That seems to be the more basic issue here.

Among the few redeeming features of this sorry affair have been the splendid editorials printed in the *Charleston Daily Mail* of Charleston, West Virginia. It was one of these that made the point that "it is the board, and not Dr. Mundel, which is on trial." The same editorial made this point: "Dr. Mundel's personal interest in this case is only one of its many facets and probably the least important. Far outweighing it so far as the public is concerned is the glimpse we are afforded of a general policy which is either capricious and arbitrary or applied in conformity to standards which the board is unwilling to define or defend."

To me the most significant aspect of the story is the fact that it all began when Dr. Mundel spoke out at an American Legion "seminar." To get this aspect of the case even clearer I quote from the letter of another faculty member who was there: "During the question period several of us, including Dr. Mundel, tried by our questioning to show that professional anti-Communists were threatening civil liberties by trying to induce the public to regard liberals and Communists in the same category." It was after this meeting that Mrs. Loudin, who was present, went to work on Dr. Mundel, the most vulnerable of the dissenters at the meeting.

In incidents like this we can see how the machinations of Senator McCarthy and his admirers have poisoned the minds and morals of our people. It is time that the people

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themselves came out with a firm "no" to this attempt to seduce them on a bed of anti-Communism with the fine language of American patriotism. As Jefferson could tell them, there is nothing less American than the irresponsible rantings of Senator McCarthy and his ilk. Let's hope that the people, as represented by the Marion County Court in Fairmont, will start drawing the line in the case of Dr. Mundel vs. Mrs. Loudin.

A READER has written in urging me to discuss the position taken on the Jerusalem issue by the CIO and its top officials, Philip Murray and James B. Carey. This position was attacked by David Goldstein, columnist for the Boston *Pilot,* as being contrary to the position taken by the Pope on the internationalization of the holy places. I am inclined to agree with Mr. Goldstein on this point. The status of the holy places in Jerusalem is a complex matter; but I personally believe that internationalization would provide the best solution.

Any concession to Mr. Goldstein is painful because he has just written another column blasting the CIO for keeping pro-Communists like Lee Pressman and Len DeCaux on its payroll. Mr. Goldstein should know that these men and their friends were fired about three years ago.

JOHN C. CORT.

The French Mind: a Paradox

By ERNEST DIMNET

THE French have a reputation for seeing things realistically and defining them clearly. Their language makes for perspicuity. Even a first-rate psychologist like Marcel Proust disappoints by an un-French inclination towards involution. The amusing national tendency to vent cynical views of life without losing one's fundamental optimism is another aspect of realism.

French influence in the seventeenth and eighteenth centuries was no doubt partly due to the fact that the Bourbon monarchy apparently knew no real rival in Europe, and to the other fact—almost unbelievable today—that no other European nation could boast such a large population. But what we now call cultural influence was obviously even more powerful. Suffice it to recall that Frederick II of Prussia, the great Frederick, is a *French,* not a German, writer.

We know that when Lessing demonstrated the superiority of Shakespeare's intuitiveness over Voltaire's transparency, he rang the knell of French analyticalness,

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ABBE ERNEST DIMNET, author of the Art of Thinking, is presently visiting in the United States.

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but the French language has retained the distinction attached to its inherent clarity. Anatole France would not be the favorite he remains in every part of the planet if he had written in another language. His smiling directness is what the world expects from French literature, that is to say, from the French mind.

Directness, neatness, an aversion to any mist of illusion born of muddled thinking ought to make the Frenchman an eminently practical individual. Yet these very words have something laughable about them: the French are a classical example of unpracticality. The American reader who has visited Paris thinks at once of the French telephone which, in fact, was my own personal enemy until automatism, imported from the United States, created infallibility. He thinks of insufficiently heated hotel rooms, of inadequate breakfasts, of slow, suspicious bankers, of a nagging bureaucracy, of incomprehensible politics resulting in, or resulting from, a proliferation of parties. He knows that France is unsympathetic to novelty, no matter how intelligent, is ungrateful to her own inventors, and prefers her old ruts to engaging new roads. That disconcerting thing—brightness in blinkers—cannot but seem irreconcilable with logic, and your American shrugs his shoulders at last while concluding that Paris is a great place to have a vacation in, after all, and that, foolish or not, the French are "a gay nation fond of dancing and light wines" as the old geography school-book used to say.

Shrugging one's shoulders leaves a problem where it was. We still wonder at the fact that people who demand clarity in expression should tolerate confusion in their daily living. What can be the explanation of the baffling paradox?

I know what the Montparnasse American artist, or the former Beaux-Arts man would answer. They would say that practicality and its companion, progress, mostly mean speed, while one bus-ride through the streets of Paris with their café-terraces crowded with people who have all the leisure in the world is enough to show that strenuousness would be out of place in such a pattern of life and with such a climate. What does it matter if you are kept waiting ten minutes for your telephone communication if you can enjoy the pageant of Paris life for hours?

Deeper research into causes, however, would disclose explanations more satisfactory to the social philosopher. There is a good deal of the religious stoicism inherited from seventeenth-century rigorism in the apparent passivity of the French. In many cases it is nothing else than forbearance, and forbearance is the secular word for religious resignation.

Even more evident is the political longanimity of the French, and that too is inherited from pre-revolutionary ages. Listen to the most "conscious" workman, reader of the Communist press and a staunch adherent of labor organizations. He uses the word *Gouvernement* in the same unquestioning tone with which his peasant ancestor of 1750 would mention *le Roi*. He still thinks of a mys-

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terious and infallible entity. Yes, there are abuses, but if they could be brought to the knowledge of the proper authorities they would soon be righted. In the meantime, *il ne faut pas s'en faire.* For, subconsciously, our workman is on his guard against Engels' diabolical recommendation that labor should be made more aware of its woes than of its natural contentment.

You may object that the above explanation does account for the psychology of the common man, but not for that of the intelligentsia, professionally devoted to theories which are judged by their clarity.

Yet the cult of clarity for its own sake also underlies the indifference to contingencies which prevents all practical progress in the politics or administration of France as contrasted with those, for instance, of Scandinavia. Many Frenchmen who think, as I do, that there is no quarrel between intellectual distinctio and practical common sense, resent the national complacency in its own Cartesianism. Descartes, the heir of the powerful sixteenth century, built his philosophy on evidence (*l'idée claire*), because he believed more in thought than in its expression. But his descendants have often been satisfied with refining and over-refining expression.

I have often enjoyed, in Paris salons, brilliant conversational bouts which occasional foreign participants regarded as the seed of inevitable progress or reforms. To the French protagonists these contests were mere clarification, as a well-digested military order is regarded by the staff officer who draws it up for somebody else to carry out. Ideas are supposed to be self-realizing (as indeed they are when abuses become too oppressive). To the daily observer sterile brilliance appears as an offense to the mind.

It would take another article to point out how the same kind of fruitless artistry dominates the otherwise first-rate education of the French and their press. Here would re-appear the same belief that if one is right in what one thinks somebody else is sure to do the humdrum work of carrying out the thought.

What has been said above is enough to show that the *ne quid nimis* (no exaggeration) of Horace and the *sapere ad sobreitatem* (be wise but soberly) of the Apostle Paul are of all times and all countries.

The Stage

ADD TWO

IT BEGINS to look as though the comic spirit had disappeared from the face of the earth. The season has been long on farces, each of which has gone about its giddy business to a profound and stricken silence in the auditorium, and the two newest arrivals are every bit as awe-inspiring as their predecessors.

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a certain hour if the shillingless father is to inherit a million dollars. The play is not quite so obstetrical as it sounds. The expectant mother is concealed behind a bedstead in an adjoining room, and the action of the play is not so much concerned with speeding up delivery as with an entirely irrelevant romantic struggle between the father and a former wife.

Authors Roger Macdougal and Otis Bigelow have rather curious notions about how to interest an audience in the outcome of a play. They make the former wife a grasping schemer whose physical charms are entirely obliterated by her belligerence. And they make the mother-to-be a whining nag whose physical charms cannot be seen to be obliterated. That we should bother ourselves about which of these intolerable females is going to snag the already desperate male is too much to ask. Nor does the promise of a million dollars awaken any real interest. You could raise the ante further and still not make it up to the man for the company he is obliged to keep.

The author of "Never Say Never," Carl Leo, tries it another way. He carefully cancels out each of his possible complications the moment it arises. He begins with a young couple who are living together in idealistic sin. But he at once makes it clear that the man *wants* to get married, which takes care of that. The girl is the holdout. (This, by the way, does not square with the facts of life as I have come to know them, but I have led a very sheltered existence.) The girl is apparently concerned that she shall have a kind of creative independence (she writes poetry), but the author makes it emphatically clear that the poetry is as nothing to her alongside the charms of her roomie. Exit problem number two. Upon the couple now descends a former suitor of the girl's, a yokel from Idaho Falls, and the girl is frightened that he will discover her irregular domestic arrangements. But she is in no way attracted to the bumbling hick, has no earthly reason for fearing his ill-will, and possible-plot number three evaporates into thin air. On top of this, the suitor never *does* tumble to the situation, so that we don't even get a confrontation scene.

The actors in both ventures behave magnificently. They are not one and all magnificent actors, but the fact that none of them could be seen clutching at the curtain in an effort to keep it from going up on act two is a tribute to the integrity of the profession. Ronald Howard, son of the late Leslie Howard, suggests, in "To Dorothy, A Son," that in happier, quieter surroundings he is going to make a very favorable impression. Nita Talbot, in "Never Say Never," suggests that she is going to do very well in the Billie Dawn parts yet to be written. Anne Jackson, in the same play, seems to have no comedy technique at her disposal, but promises to be winning in some more plausible role, and Hugh Reilly, as her despairing paramour, is unbelievably engaging considering the pomposity of a good many of his lines. (*Closed at the Golden and Booth respectively.*)

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Books

Philosophy of Democratic Government. Yves R. Simon. University of Chicago Press. $3.50.

OUR American founding fathers put philosophical phrases into our basic documents, phrases about equality, rights, liberty, and the consent of the governed, phrases ringing with the Enlightenment faith in the rationality of man. But even within the lifetime of our founders these philosophical phrases were weakened by reactionary growths of irrationalism and emotionalism in the intellectual world. Locke and the Encyclopedists were superseded by David Hume and Rousseau. From the birth of our nation until the present time our practical course through history has also traversed a world political environment increasingly faithful to Hume's proposition that "reason is, and ought only to be the slave of the passions." By now, our foundation phrases seem merely hollow sounds to many Americans, both in the world of mind and in the world of markets. Americans as a nation have, indeed, gone on acting largely as their forebears acted but without the intellectual principles of their forebears. This living on moral capital (or, as Mr. Simon would probably say, acting out of moral habit rather than *habitus*) is precarious, especially at the present time when pressures both within and without make moral leadership America's great necessity and obligation toward the world. Now we have to compete with dialectical materialism in the world market of ideas, and we shall have to offer something better than other forms of materialism which differ mainly by being less thorough and consistent than the dialectical, or else we shall be making an intellectual capitulation.

Mr. Simon's book is an example of the kind of shoring up that America's intellectual foundation needs. It offers a revitalization of many of the basic phrases and concepts of the Declaration of Independence and the Constitution, not by referring them back to the Enlightenment but rather to the Enlightenment's more remote and original sources in classical and scholastic philosophy. In doing this, the book at the same time modernizes our basic concepts by bringing to their aid the living philosophical tradition of neo-scholasticism. It is the book of a good citizen. Far too seldom in the past have American Catholic thinkers performed such an act of civic *pietas*.

In regard to the general theory of government, Mr. Simon points out significantly that the state is or ought to be a true community, not merely a partnership. He shows that it is a community based on a system of pluralistic autonomy which involves not only substitutional and paternal functions of authority, but which actually requires a central government

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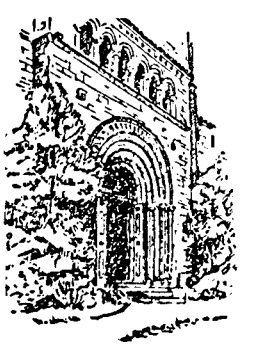

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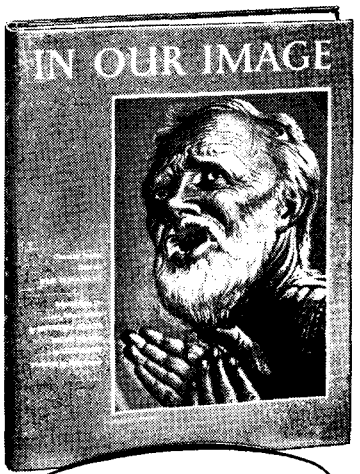

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on democratic equality mentions two historical phases in the practical realization of this concept: a political, followed by a social phase; but he also provides for the concept of private property with the observation that "much should be forgiven to property on account of what it does for liberty." The virtues of rural democracy are recognized, but radical agrarianism is dismissed as utopian.

It is not an easy book, not a potboiler. Mr. Simon would probably claim for it only what he has claimed for one or another of the ideas within it: that it "is not devoid of significance, but it is devoid of glamour." Certainly it is devoid of revolution. It is an impressive declaration of faith in America by a French Catholic immigrant, and it offers our country's basic phrases the gift of a clear invigoration. JOHN W. MEANEY.

Guilt. Caryll Houselander. Sheed and Ward. $3.75.

THIS is a book written by a pious and contemplative person. The general trend of her thought is profound in its simplicity, and deeply moving; it reveals a sense of responsibility and an expiatory search for true repentance and salvation, which is both highly mystical and deeply human. The sense of guilt which does burden and must burden man of today is viewed from this point of view: penance and expiation and the re-establishment and ever-renewed unity with God.

Like so many truly religious books which have recently appeared, it attempts to establish some sort of firm connecting link with modern psychology. In this it fails. It fails because so little differentiation is made between the conscious and unconscious, neurotic and non-neurotic, sense of guilt. In short, so little of true empirical psychology is utilized that the book appears to be non-psychological, even (silently so) anti-psychological.

So much greater the pity, because during the last few years serious attempts have been made in the United States, in Canada, in France, and in

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Italy to search for a true synthesis between the empirical data of modern psychology and the tenets of Christian faith. In this book the old, even though unspoken, rejection of psychology is all too evident, and the old confusion between the spiritual and the psychological is quite obvious. As always in such cases, the rejection of psychology is evidenced by the introduction of neologisms (like ego-neurosis)—as if the coining of a new term offers a new light on the subject. The overpopularization of modern psychology has produced a terminological plethora which obscures many an issue, and one would wish to see the number of technical terms reduced rather than increased.

One general reference to C. G. Jung is made as "the greatest of all psychologists"—an elevation which Jung himself would renounce—and this not because of undue modesty. There has been a tendency among some Catholic writers, (D'Arcy, White) to lean to Jung, because in later years Jung chose to say a few words of approbation about religion. One wonders whether Jung's verbal acceptance of religion should be taken without further critical examination, any more than Freud's verbal rejection of religion should be taken at its face value. As was justly pointed out recently by Erich Fromm in his Terry Lectures at Yale University, the Freudian empirical psychology, taken without Freud's own bias, lends itself much better to a synthesis with religious faith than does the Jungian generalization.

The book *Guilt* is a good addition to the literature which reveals the spiritual pathways of Christianity, but its faint allusions to modern psychology are apt to be misunderstood by those who are really interested in modern psychology, and make more biased all those who are already unreasonably biased against it.

GREGORY ZILBOORG

Evil Under the Sun. Anton Myrer. Random House. $3.50.

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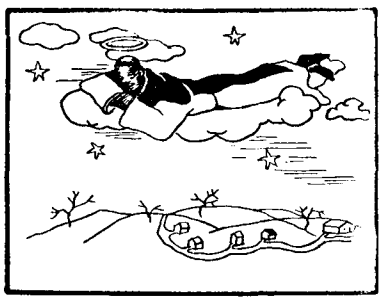

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money in the juke-box. You know what you are doing. There are people of talent and a kind of intelligence, however, who have placed brilliance above integrity, and made a tragic frivolity out of the most serious things in the world. Unwilling to admit complexity, they choose a code, and interpret everything in the limited terms of the system, with aphoristic execution of those who are not intellectually fashionable.

Now systems are necessary—to begin to understand you must have terms of understanding; you cannot live without attempting to put things together. But the systems of these people are characterized by exclusiveness and arrogance. If the fact does not fit, it is introduced to Procrustes' painful bed. They do not know what humility means.

"At some point, you've got to say, Here is where I stand on it; here is where I will trust in this man, all the way, in complete faith, win or lose . . . I don't know any other way to hold off the beast behind our eyes. It's the only way I know." Such is the conclusion Paul Kittering, the chief character in *Evil Under the Sun,* comes to at the end of the violent summer. He is a young man, badly wounded in the last war, who had learned the lesson that there are simply too many people in the world to make a life of playing games with art and human relationships. He spends a summer on Cape Cod with a colony of art students. He bitterly revolts against the fantastic simplifications and perversions of the professional intellectuals who are also summering in the town, and seeing the vicious effect of their way of life, makes a partially successful attempt to break through to the decency of a local tough, and to establish a relationship of decency with the few others whom he can affect.

This is an extraordinary book. From a point of view of the author's ability to *write,* to manipulate words and allusions, to use some of the techniques of poetry in narrational writing, to make words ring and delight, it is a book that awes me. It is a book of sounds, rhythm. From the point of view of construction, character and development, it is passionate but not unusually good. By saying that it is passionate I mean that the author is exploding with conviction as he writes. He has a very deep personal commitment to the cause of Mr. Kittering. He is tearing apart the sophistry of those who make life and intelligence a matter of knowing the codes of a fashionable species of Freudianism, with the finality and murderous beauty of a white phosporous burst. He has memorized every speech and sound of these men and women, and playing them back, how they sound!

"The hair of the dog," said Lackland, leaning back. "The hair of the dog, the hair of the dog, the hair of the dog that ate me. . . . I say, who is that Mario madman? Did you ever see such a rapacious leap in your life? *Won*derful!" In the gray light

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his face was blue and ruddy, an apoplectic vitality.

"Oh, he's not so much, really." Michele Klepic stirred whiskey and water with a spoon, idly. "He's like most of the rest of the children here: NYU and The New School and some . . ."

"Such elan!" Joseph Lackland exclaimed. "Who'd have thought of doing a thing like that, now, really, I ask you. He's really an original personality. . . ."

"Do you think so?" Michele said.

"Absolutely; a real sense of comic outrage. On the highest level. It's so refreshing to see—it's what Chaplin always wanted to do, you know? Yes . . ." He laughed vigorously, head back, displayed enormous molars, yellow, gold-capped. "He must have had you in fits all summer."

"Yes," Michele said abstractedly, drinking.

"Amazing, really amazing to see that in this weary day and age." Again he chuckled in hearty reminiscence, shaking his head. "Why haven't you taken any of his stuff for *Mephisto,* Walter?"

"Why—he can't write," Walter Brinken answered, turning from the sink.

"But his ideas are really good, they're full of a real immensity. . . ."

"Perhaps, yes—but he still can't write a . . ."

"Are you sure? I should think he'd be able to do some really exciting things—even just a spontaneous idea; you could give it a form. I'd look into it if I were you."

"Well you can take my word for it," Walter Brinken said, his voice suddenly edged, "He can't write a line. . . ."

A baseball broadcast is precisely right: ". . . that's the fourth strikeout Spahn. . . . He's been very effective so far today. . . . That brings up Musial; he has one hit in two trips. . . ."

Kittering and his associate in the revolt, Mike Doyle, react in two ways: with violent, unformed revulsion, and with the vaguest sort of searching for common decency. Universal Brotherhood! cries Kittering. He cannot quite make out how, but he begins by saying "Here is where I stand on it! here is where I will trust in this man. . . ."

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Kittering had fought in the war, but he had also scrubbed floors alongside the other men in the United States Army, and separated trash alongside them, slept alongside the dirty ones, talked with the stupid ones, loaned money to the adolescents among them, been partners in duty with the corrupt ones. Having done that, it was impossible for him to see human communication limited to erudite word-games and copulation. He insisted on at least trying to make a life in common with all decent people. He was an honest man in a place where honesty was incomprehensible. This novel about him is a book of great intelligence, of humor, and of enormous moral conviction. WILLIAM PFAFF.

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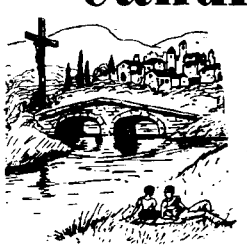

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Dragons in Amber. Willy Ley. Viking. $3.75.

The Fall of the Sparrow. Jay Williams. Oxford. $3.

THIS is a very old earth of ours; and we have known for quite a while now that the Creation did not come into being all in an instant, nor in one sacred week, but in a slow forming and shaping and changing under that Power to whom a millennium or two are as but minutes. It is a great grand pageant, enough to strike a man dumb with awed astonishment when he thinks about it. At Christmas-time, when we mark the birth of what Christianity takes to be the central Event in earth-history, we may like to have a look, likewise, at the earth-story as a scientist sees it; and particularly we may with profit do some thinking about how we human beings have treated the Creation in our capacity as stewards.

Mr. Ley, whose chatty book a few years ago about *The Lungfish, the Dodo, and the Unicorn* will be remembered by many readers with pleasure, now writes in *Dragons in Amber* what he calls "further adventures of a romantic naturalist." He looks for romance, chiefly, in geology, in the stories the fossils tell, and in such strange and casually related matters as the migratory behavior of eels, the history of sequoia forests, the functioning of ichthyosaurs, and the interlinked events that follow the blowing up of a volcano. This is an enlarging book for almost anyone, and presents with gaiety and ease a formidable erudition.

Mr. Jay Williams, who once upon a time was most improbably a comic and master of ceremonies in night-clubs, has lately been doing a lot of thoughtful pondering about the way we human beings have mistaken our "dominion" over the earth for a license to manhandle, butcher, and frequently exterminate creature after creature of the animal brotherhood inhabiting it when first we were invited upon the scene. There results a slim but fact-packed book which must persuade the most carefree reader to an examination of conscience. Mr. Williams writes deftly and entertainingly, with a wonderful absence of that agonized and over-insistent moralizing that spoils so many "conservation" books for many readers; and his text is further brightened by the customarily hilarious drawings of Richard Taylor. The introduction by the learned Stanley Edgar Hyman is an adaptation of a notable article from *The New Yorker*. This is a fine light-spirited work of natural piety. Appropriately for Christmas, it is cheery and even rollicking on the surface, and profoundly serious within.

ALAN DEVOE

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But because Kate O'Brien is a brilliant playwright and novelist, having won for her novel, *Without My Cloak,* both the Hawthornden and the James Tait Black Memorial prizes, she knows the value of the concrete as opposed to the general and the unspecific. One of the amazing achievements of her brief essay on Teresa is the degree to which it is packed with precise evidence, anecdote, and quotation to support her views.

These views are not those of the average hagiographer. She does not feel obliged to edify at the expense of truth. She regards Teresa's repeated arguments of "I am only a woman and therefore . . ." simply as guile, for however "Castilian and man-ridden was her upbringing [Teresa], *must* have observed as she grew that by reason of what she was, she could make her father, her brothers, her confessors, and all her confronters do as she wished."

Brilliant and daring the author often is, accentuating Teresa's dictatorial qualities, her kinship with Luther, and the fact that she "was not obviously endowed (except by a freak, to the nor'west) for sainthood. She could have been any of five perfectly good things." Similarly she declares that our western world has had only three geniuses among women: Sappho, Emily Bronte, and Teresa of Avila. The reader may not always agree, but he will not be bored. If he has not read Teresa's great works, he will be driven to read them. If he has read them, he will be charmed with this personal portrait in which the highlights do justice to Teresa's transcendent spirituality and the warm colors do equal justice to her witty, willful, gay, gifted, tender, passionate, suffering and courageous human personality.

SISTER MARIELLA GABLE

• REVIEWERS •

JOHN W. MEANEY is a member of the faculty of St. Edward's University, Austin, Texas.

GREGORY ZILBOORG, M.D. is a practicing psychiatrist in the city of New York.

ALAN DEVOE is the author of many articles and several books of nature study, the most recent of which, *This Fascinating Animal World,* was published last month.

SISTER MARIELLA GABLE, O.S.B. of St. Benedict's College in Minnesota is the editor of three collections of modern short stories.

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